

faithful child; that day when he will come to judge the world in righteousness. In that day he will make up his jewels, and place each gem in its golden setting, where it will dazzle and sparkle forever in the pure sunlight of heaven. How confidently then may we count on heaven when our earthly pilgrimage draws to a close. If God regards us as his treasure, He will never forsake us; but will be our constant guide and protector on the journey of life; and will spare us as a father spareth his child. As sure, therefore, as a parent's good wishes for his child, so surely shall heaven be ours. And what a glorious place it will be in which to dwell eternally. We read of the glories of heaven, the gates of snowy pearl, the walls of glittering gems, the streets of pure gold, of eternal day, peace, joy and happiness forevermore. What then shall it be, in reality, when God comes to make up his jewels and will carry us home to that mystic city of gold and glory, "which is itself the fairest, the brightest, the sublimest gem and flower of eternity."

"I love to think of the heavenly land,  
The greeting there we'll meet,  
The harps, the songs forever ours,  
The walks—the golden streets."

"I love to think of the heavenly land,  
That promised land so fair,  
Oh how my raptured spirit longs  
To be forever there."

### JESUS THE BOY.

V. M. REICHARD.

I have just finished teaching twice in rapid succession the story of the boyhood of Jesus, as told by St. Luke and as used by the S. S. Lesson Committee, as the basis for January 12. What a wonderful story it is, when we take it in all its simplicity, and what a story we read between the lines and what a criterion it gives to us for judging the modern boy!

We are so apt to think of Jesus as the wonder worker that we ascribe a supernatural complexion to all his acts. And we read this story in the light of the divine announcement of his birth or of his later miracles and think that there was nothing in this scene in common with ordinary boy life. In this way we miss the vital truth of his humanness and the supreme comfort to be derived from that truth. Jesus grew up like any other Jewish boy, all the circumstances which could effect any other boy effected him with one exception. Temptation was always resisted. He was subject to his parents as was any other boy. Lived according to the simple tenets of their lives, and in no way differed in qualities from other boys. What differences there might have been were of degree only. The threefold nature of the

boy unfolded naturally and regularly. Physically, spiritually, and intellectually his progress was uniform and symmetrical. Nothing of the monstrosity showed itself. He was an earnest, pious, devoted boy, anxious to do his best and develop every part of his being by improving every opportunity. Twelve years was to him a memorable milestone. Then becoming "a son of the law" new possibilities opened up before him as well as the new responsibilities which were laid upon him. And we can conceive that while not shirking the latter in the least, he welcomed the former with enthusiasm.

His trip to Jerusalem was specially to him an epoch. To other boys it opened up a new vista and they went into it as a matter of course. But to him who had looked forward to this time for so long, it was an epoch that so far transcended all the events of his previous life that he was not able to tear himself away from the temple court and rabbinical teachers when the time allotted for the stay of his party in Jerusalem had expired. They might go on but he could not tear himself away. For two whole days and part of the third he was with his teachers showing his aptitude so rare as to be astonishing. How many of us have looked forward through months or years to the time when we too, could ascend the sacred slope of Parnassus and sit at the feet of teachers whose very existence had always seemed mythical to us. It seemed too good to be true. After years of longing and hoping and most impatient waiting we found ourselves suddenly in learning's hall surrounded by beings whom we almost deified. Nothing but the saddening thoughts of home could save us from an intoxication of delight. This is the way we boys felt, and I think this is the way in a manner the boy Jesus must have felt during those days in the temple court.

That his parents should have had any anxiety as to his whereabouts was a surprise to him. Where should they think him to be but in the temple? If they sought him sorrowing they certainly must have forgotten that he was twelve years old now, and "must be about his Father's business." His visits to the temple school were so rare that he must certainly make the most of his opportunity. It was in this spirit, I conceive that he spoke and acted, and not in any unnatural and miraculous way. Viewed in this way, what an interesting boy he at once becomes. Presented in this way to a class of boys and girls, they say at once, "why he was a schoolboy just like one of us." "I wonder did he use school books, and did he have hard and dry lessons; and did he have sums to do

and verses to commit and all the things like we do." At once the boy Jesus becomes real and tangible and they can grasp his humanity as they never did before. A boy among boys. Studious, thoughtful and enthusiastic. A boy among boys, so lost in the pursuit of the subject in hand as to forget all about time and what his parents would say.

How much more real he becomes and how much nearer to us he seems. Is it any wonder that St. Paul spake of him later on as being "touched with a feeling of our infirmities." I thank God that Jesus was a boy and acted as a boy. He was such a good earnest boy that he may be the model to which we can direct our boys. I wonder how many boys in the families of the EVANGELIST readers would be found in church were they lost from their parents in a large city? Boys where are you? How many of you would be found in a Sunday-school which is the church school? How many of us parents would think of looking for a lost boy there? If not there why not? Whose fault is it that no more boys and girls are in the schools? Are not the schools what they should be? Are not the teachers what they should be? Or is it that children are no longer subject unto their parents?

Fair Play, Md., Jan. 12, '96.

### THE SOVEREIGNTY OF JESUS.

J. M. BOWMAN.

"Save the Son and he to whom the Son will reveal him."—Matt. 11: 27.

The complete full sovereignty of Jesus is again and again seen in his own teachings as well as in the entire scope of Scripture.

We need go only to the Sermon on the Mount and take only a few sections of that, a part of the fifth chapter of Matt., to find Jesus quoting from the law five different times and saying, "But I say," with special emphasis on the *I*. Sometimes he takes higher grounds than it was commonly supposed that the law meant. At other times he takes an entirely opposite position. He does not hesitate to take the place of the only one who can fully speak for and reveal the Father.

The old Scriptures had pointed to such an one. In Deut. 18: 18 God said, "I will raise them up a prophet . . . and will put my words into his mouth."

The people were looking for one who had full authority to speak for God. So prevalent and wide spread was this feeling that even the Samaritan woman said, "I know that the Messiah cometh . . . when he is come he will tell us all things." Jno. 4: 25. And there was that about Jesus that led her to see in him the prophet and then